

For the Herald and Journal.

"O COME, COME AWAY."

Tune—"O come, come away."

O come, come away; the Savior now is calling,
His voice of mercy hear, I pray,
O come, come away.

Has He, the fairest of the fair,
These charms that should engross thy care?
Then say for His dear sake,
O come, come away.

O come, sinner, come—thy fond delights abandon,
Earth's pleasures cannot long endure;
O come, come away.

What pains all sinful joys pursue,
What gloom disturbs sin's onward view,
What ruin must ensue—
O come, come away.

O come, sinner, come—thy world will not save thee,
Nor free thy soul from guilt and sin;
O come, come away.

How oft has conscience bid thee go,
But still career'st thy soulless foe,
Augments thy hopeless woe,
O come, come away.

O come, sinner, come—thy worldly friends must fail thee,
When aid thy trembling spirit needs;
O come, come away.

They cannot help thy stricken heart,
Nor ease it of its guilty smart,
Nor solid bliss impart—
O come, come away.

O come, sinner, come—though sinful, faint, and dying,
In Christ is life, and health, and hope;
O come, come away.

No longer let thy doubts distress,
Nor fear thy every plea to press;
In Christ is righteousness—
O come, come away.

—, Mass., Oct. 23.

For the Herald and Journal.

METHODISM IN MAINE.

AN ESSAY READ BEFORE THE BANGOR DIST.
MIN. ASSOCIATION.

Dear brethren, I regret that it is not in my power to give as direct information on the subject assigned me, as I could wish, as I have not access at present to any authentic history which will answer my inquiries.

The most I can do will be to give such facts as have come under my own observation.

It appears that Methodism commenced nearly simultaneously in Portland, Kennebec, and Penobscot, about the year 1794.

This year it appears that Jesse Lee made an excursion through the length and breadth of Maine, where there were any thing like roads or inhabitants.

The next year he made a similar excursion, and began to lay his plans for all that has subsequently followed.

On this visit he spent considerable time on the Penobscot, where I shall commence the particulars of his history.

Father Lee found two church members only in all this region, viz. Abner Curtis, and wife, of Bucksport, who came here from the British Province. The people however, requested to be supplied by a regular Methodist itinerant. Consequently, on the return of Father Lee to the New London Conference, which set in July, 1795, he procured the appointment of Rev. Joshua Hall.

His circuit extended from Union to Orono, then the upper white settlement on the river.

By Hall's extensive circuit embraced a membership of the two persons above named, and no more. This extensive country he travelled without roads, bridges, or ferries, until the following June, when he was removed to Readfield. During this period there was considerable revival on his circuit, and shortly before he left he received 40 into the society, at one time. This was the origin and commencement of Methodism on the Penobscot.

The above named meeting was held in a barn in Hampden, in May or June, 1796. His immediate successors in office were Philip Wager, in 1796, Peter Jones, in 1797, T. Merritt, and E. Miles, in 1798. Their successors I need not name.

Br. Mudge is the oldest native preacher in New England; he spent some 20 years in Orrington, as a local preacher, where both his labors and usefulness were very abundant. He is still alive and in the work, and is a good example for many much younger than himself, for zeal, and untiring labors in the cause of his divine Master.

When I was first stationed on the Penobscot, in 1812 and 13, there were three circuits in this section of the Province of Maine, viz. Penobscot, which extended from Orono to "Down East," and embraced the whole of the Bagdadose country, then so called.

Orrington, which was my circuit, extended from Orono to Hallowell stream, now Argyle, which was nearly the upper settlement on the river. The names of Curtis, Kenny, and Hinks, in Bucksport; of Fowler, and Nickerson, in Orrington, and of Marsh, Jameson, and Colburn, in Orono, will long fill a prominent place in the history of Methodism in this region.

Hampden circuit lay on the west side of the river, and extended indefinitely over a large tract of country. Suffice it to say that Methodism has held a controlling influence in nearly every town on the river, to this day. Bangor, alone, I believe is an exception.

The first class ever formed in Maine was in Monmouth, in 1795; another in Vienna, I believe, was formed the same week. Near this time also, the first class was formed in Portland; all under the administration of Jesse Lee.

Of the class in Monmouth, the last member died a short time since, Rev. Daniel Smith. Of the other members of these first classes it is believed that no member is now alive, except sister Curtis, of Bucksport, the old English pioneer.

There was regular preaching in this part of the state, from the time above named, but by whom I am not informed. A few years scattered the heavenly influence all through this region, and many lasting monuments have been raised to the power and grace of God.

The first Methodist meeting-house ever erected in Maine was in Readfield, about 1796, which was dedicated to the worship of Almighty God by Father Lee, when the frame only was raised, with not a board or shingle on it.

The second house for worship, built by the Methodists, was in Monmouth, the same year as above. Here Methodism took deep root and has taken precedence of all other sects, to this day.

We have already said that a class was formed in Portland simultaneously with the above mentioned places, but here it found opposition with which to contend, that did not assail it in other parts of the State.

Father Lee, on his first coming to Portland, was hailed as a great and good man, but when the fact came out that he was a Methodist, every meeting-house was closed against him, which had been thrown wide open before, and he was

denounced as a heretic, a wolf, &c. But, not at all discouraged, his friends opened a school-house where they could pray, and sing praise to the God of Wesley and of all good men. But here they were soon prohibited this privilege by authority, and were again out of doors. But as discouragement formed no part of the character of a Methodist in those days, they again retreated to the back kitchen of the dwelling house of one of their friends, and here they were independent. No one could drive them again. And here it was, in an old back room, that the tree of Methodism was planted in Portland. For many years Methodism struggled hard for an existence in Portland, but has sustained a steady ministry from the commencement, and is now respected among the denominations generally. We here remark, that it has been more difficult to establish Methodism in the counties of York and Cumberland, than in any other part of the State. It is a notorious fact that we have done but little in the western part of our State until within a few years. Twice, Methodism was routed and nearly driven from the pleasant village of Saco, and nearly annihilated—once after it was made a regular station. But the tide has now turned, and in no part of our State is Methodism more prosperous than in those counties.

Father Asbury's first visit to Maine, and the first Annual Conference ever held in our State was in August, 1798—49 years ago. Said Conference was held at Readfield, where Father Asbury says ten preachers met at this Conference. It will be recollected that this was our whole New England strength. It was the New England Conference, and ten strong. The second Conference in Maine was held in a private chamber in Sewal Prescott's house, in Monmouth. Said Conference was held four years after the one above named, in 1802; fifteen preachers present. Increase five, in four years. At this Conference there were ordained, Deacons, Samuel Hillman, John Gove, Gilman Moody, and Joseph Baker. Elders, Comfort Smith, Ephraim Kibby, Daniel Webb, Asa Heath, and Reuben Hubbard.

The third Conference in Maine was held in Buxton, July 15, 1804, where we learn that nine deacons and two elders were ordained. A camp-meeting was held in connection with this Conference, and a gracious revival was the result, of which Father Asbury says, in his Journal, "It is reported that fifty souls were converted at this Conference."

We perceive that Methodism has advanced with an increased momentum from the beginning, each year giving a more favorable result than the former. This thought refers particularly to our early history. Our societies, however, were feeble, and found it difficult to compete with opposing influences, until the general revival which commenced among us about the year 1814 or 15. Until about this time there was but little Methodist influence on the Kennebec River from the mouth to its source. When I was stationed on Hallowell circuit, in 1814, there was very little Methodist labor except what was included in Hallowell circuit, from Bath to Norridgewock. My regular work was from Gardiner to Skowhegan. I found one small class in Hallowell, one in Augusta village, and one in the upper part of Augusta, and one brother the leader of the three.

There was a small class in Gardiner, about on a par with the others. An old brother once said to me, that the greatest cross he had to bear was to notify his neighbors of a Methodist meeting—such was the opposition. In Bath and Wiscasset, the state of things was little, if any, better.

But here our history changes its aspect. There was a great and glorious revival commenced in Gardiner, in the summer of 1814, which spread up and down the river, and much of which is still in existence, and we confidently expect that it will continue to exert a healthful influence to the end of the world. In Gardiner and vicinity, I received about one hundred into society, in a few months, and here is the origin of Methodism in Gardiner. The work spread more gradually to Hallowell and Augusta, but great strength was added to them at that time. Hallowell has long been an independent and important station. Augusta has been a hard spot to cultivate, but within a few years it has gained much strength and influence. Bath and Wiscasset are now independent stations of very considerable importance.

There are few places of any considerable importance in Maine that does not now enjoy and support a stated ministry of our order. To God be all the glory, and may we take new courage and press on in the heavenly work, believing that the work and this council is of the Lord, and that it can never be overthrown. So may it be.

J. ATWELL.

CHANGE AND PROGRESS.

What, then, are the signs which we behold, as we look around us? What are the recent changes, and the changes now in progress, which indicate a crisis near at hand? Popery as a political power—Popery as a power to oppress and persecute the gospel—has long been waning and decaying; and who would be surprised if within five years, the Bishop of Rome should even cease to have a place among the sovereignties of Europe, and should become as powerless in respect to persecution as the Bishop of New York? Mohammedanism, too, considered in the light of a political persecuting power, is failing and passing away. The old empire founded by Mohammed himself more than twelve hundred years ago, which threatened for ages to extinguish the very name of Christianity—the old empire perpetuated so long under the sway of Caliph and Sultan, is held together, as it were for an hour, by external force, and at some early opportunity must fall for ever. The providence of God is causing revolutions everywhere; and the great tide of revolution dashing upon every shore, is everywhere tending manifestly in one direction. There is not a revolution that does not cast down some obstacle to the progress of the gospel. There is not a revolution that does not open the way some where for the word of God to run and have free course and be glorified. Almost every region of the globe is now open in a greater or less extent to the access of the gospel.

Less than two hundred years ago, it happened in free and Protestant England, that nearly two thousand devoted and skilful preachers of the gospel were in one day not only turned out of their pulpits, but silenced by an act of government, and forbidden to preach the gospel, even at their own charges. One of those silenced ministers was Richard Baxter. And as he, growing old in that enforced cessation from his work, reviewed his life and chronicled his experience, he said, "My soul is much more afflicted with the thoughts of this miserable world, and more drawn out of its desire of its conversion than heretofore. I was wont to look but little further than England in my prayers, not considering the state of the rest of the world, or if I prayed for the conversion of the Jews, that was almost all. But now as I better understand the case of the world, and the method of the Lord's prayer, there is nothing in the world,

that lies so heavy upon my heart as the thought of the miserable nations of the earth. I cannot be affected so much with the calamities of my own relations or the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. No part of my prayers is so deeply serious as that for the conversion of the infidel and ungodly world, that God's name may be sanctified and his kingdom come, and his will be done on earth as it is in heaven. Nor was I ever before so sensible, what a great sin tyranny is, which keepeth out the gospel from most of the nations of the world. Could we but get among Tartars, Turks, and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, and Ireland, there being no employment in the world so desirable in my eyes as to labor for the winning of such miserable souls, which maketh me greatly honor Mr. John Eliot, the apostle of the Indians in New England, and whoever else have labored in the work."—Leonard Bacon in Nat. Preacher.

CHILDHOOD AND YOUTH OF MARTIN LUTHER.

During his novitiate, and before he was ordained, at his own earnest request, he was allowed to read a Latin Bible, but after his ordination it was again taken away.

The older monks would not allow him to pursue his studies in peace. He was consigned to the most menial offices; to watch the door, to sweep the halls, to ring the bell, to go round the city and beg provisions, were his most common duties, to all which he submitted without a murmur. "The new brother (said the careful fathers) can do the convent no good with his reading and study; let him take the sack, and go round the city and country, and beg for us bread, meat, eggs, meat, fish, money, something that has substance to it." He read the Scriptures, however, as often as possible, and employed in study all the time he could command, contenting himself with very little sleep, and a most abstemious diet; a piece of dry bread and a smoked herring often constituting his whole allowance of food for a day.

The more he read the apostles, the more he was dissatisfied with the religion that surrounded him. His mental distress became intense, and there were few who could understand his feelings, or sympathize with him. A companion to whom he disclosed some of his sins, which he grieved his conscience, said to him, "You wish to be without sin, and you have no real sins; you should make out a new catalogue, and put in some down-right, genuine sins, and then Christ will help you; but what can he do with such a jumble of nonsense as that which you call your sins?"

The University teachers still took an interest in their favorite pupils; and at their solicitation, the prior of the convent relieved him from his most degrading employments, and allowed him more time for study. The works of St. Augustine, especially his Exposition of the Psalms, now engaged his attention; and he also perfected himself in the scholastic philosophy. He studied the Bible also, with the commentaries of Nicolas de Lym, inasmuch that it was afterwards said, "St. Lym non Lygrasset, Lutherus non saltasset."

Still his mind was not relieved. Days and nights were passed in agonizing prayer. He would sometimes shut himself up in his cell, and allow no one to approach him.

An instance of this kind is related in a former article of ours in the Biblical Repository for April, 1846, p. 199, to which we now refer the reader. An old monk who had had some experience in mental conflicts, began to converse with him; he pointed him to the clause in the creed, "I believe in the forgiveness of sins"—"not of sins general (said the monk)—the sins of David, or the sins of Hezekiah; the devils believe so much as that; but the forgiveness of my sins in particular."

He also recommended to him the sermons of St. Bernard, which he read, and found in them great instruction and comfort. The anxious question which continually was, "How shall I escape the guilt and punishment of sin?" said his father confessor to him one day, "What are the sins that trouble your mind?" "Luther tried to tell him, (replied Luther with a trembling voice,) what it is?" "It is faith," answered the monk.

"Faith, said Luther, faith?" The word almost terrified him. "Yes, my brother," rejoined the monk, "to have faith is to love, and to love is to be happy." Luther opened his eyes very wide, and began to speak as if talking to himself, "Faith! and to have faith is to love"—and his soul began to expand as with a new idea. The monk continued, "Have you never read that paragraph in St. Bernard's sermon on the Annunciation. Faith that thy sins are forgiven thee. Jeus Christus, that is the sinless one, who has the Holy Ghost hath sent into our hearts; for he hath said; Believe, and thy sins shall be forgiven thee." This conversation threw the first gleam of permanent light over Luther's religious experience.—Prof. Steue in Bib. Repos.

THE MAGIC POWER OF A GOLD PIECE.

An amusing illustration of the false philosophy which estimates man's wealth by the quality of his clothes, and his worth by his wealth, occurred at a religious meeting, not a long time ago. A couple, apparently man and wife, entered the church where the meeting was held. From their style of dress it seemed probable that they were strangers in a strange land; their garments, though good and clean, were neither costly nor fashionable. They entered a pew where sat some ladies whose exterior was considerably more showy, and who seemed to look with some contempt, not republican, certainly, upon their neighbors, the lady being, of course, the principal object of observation.

The business of the meeting proceeded, the strangers evinced much interest in the speeches, and the collection was made. The plate bearers presented them to those in the pew who appeared respectable—to the strangers they presented them, not possibly thinking they were poor immigrants who could not afford to give any thing, and doubtless forming this judgment on the false principle to which we have adverted. But the strangers were not thus to be excluded—the man watched the return of the plate, arrested it, and put upon it a five dollar gold piece. O! the magic power of the precious metal! The

collector, who had passed him unnoticed, felt its influence, and his countenance lighted up with a more complacent greeting, an eager inquiry after the stranger's name followed, and the owner of the name, before a stranger and far off, was at once a "brother." beloved. O! humanity, humanity! thou art an inexplicable compound. Would that there was more of true nobility in thy nature, and that men, Christian men, especially, would cease to look coldly on a fellow-Christian, because he wears a rough coat. "A man's a man for a' that."—N. Y. Commercial.

A WORLD OF LOVE AT HOME.

The earth hath treasures fair and bright,
Deep buried in her caves,
And ocean hideth many a gem
With its blue curling waves;
Yet not within her bosom lie,
Nor 'neath her dashing foam,
Lies there a treasure equaling
A world of love at home.

True sterling happiness and joy
Are not with gold alloyed;
Nor can it yield a pleasure like
A merry frolicade;
I envy not the man who dwells
In stately hall or dome,
If with his splendor he has not
A world of love at home.

The friends whom time has proved sincere,
'Tis they alone can bring
A sure relief to hearts that drop
'Neath sorrow's heavy wing.
Though care and trouble may be mine,
Life's path I leave to God,
I'll heed them not while still I have
A world of love at home.

A YOUNG MAN GOING TO PRISON.

A writer in the Boston Times, describing a visit to the Penitentiary at Philadelphia, thus speaks of an interview between Mr. Scattergood, the humane warden of the prison, and a young man who was about to enter on his imprisonment. Few will read it without deep emotion.

We passed out to the ante-room again—and encountered a new-comer, who had just reached the prison as we entered. He had been sent up for five years on a charge of embezzlement. He was elegantly attired in the latest style of fashion, and possessed all the nonchalance and devil-may-care appearance of a genteel rowdy. He twirled his watch-chain, looking particularly knowing at a couple of ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in! The warden read his commitment, and addressed him with—

"Charles, I am sorry to see thee here."
"It can't be helped, old fellow!"
"What is thy age, Charles?"
"Twenty-three."

"A Philadelphia?"
"Well—kind, and kinder not!"
"Thou hast disgraced thyself, sadly."
"Well, I ain't troubled, old fellow."
"Thou looks not like a rogue."

"Matter of opinion!"
"Thou was well suited."
"Yes—well enough!"
"In good employment."
"Well—so so."
"And thou has parents?"
"Yes—"

"Perhaps thou hast a mother, Charles?"
The convict had been standing, during this brief dialogue, perfectly unconcerned and reckless, until this last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more sudden than he did when the name of "mother" fell on his ear! He sank into a chair—a torrent of tears gushed from his eyes—the very fountain of his heart seemed to have burst on the instant! He recovered partially—and said impudently to the warden—

"Don't you, sir—for God's sake—don't call her name in this dreadful place! Do what you may with me, but don't mention that name to me!"

There were tears in other eyes besides the prisoner's, and an aching silence pervaded the group which surrounded the unfortunate convict.

The black cap was drawn over his eyes, he was led to an adjoining apartment and stripped, and shortly after he appeared on the corridor. He passed silently on in chains of a deputy keeper, to a lonely cell, in a distant part of the prison, the door creaked on its hinges, he disappeared, the chain dropped from his outside bolts, and Charles — was a prisoner for five years to come!

We left the prison with heavy hearts, relieved, however, by the reflection that this was one of the best devised institutions of its kind in the world, (notwithstanding the libels of Charles Dickens,) and that its administration in the hands of Mr. Scattergood secured to its unfortunate inmates the most "equal and exact justice."

INSECT SLAVERY.

The most remarkable fact connected with the history of ants is the propensity possessed by certain species to kidnap the workers of other species, and to compel them to labor for the benefit of the community, thus using them completely as slaves; and, as far as we yet know, the kidnappers are red or pale colored ants, and the slaves, like the ill-treated natives of Africa, are of a jet black. The time for capturing slaves extends over a period of ten weeks, and never commences until the male and female are about emerging from the pupa state; and thus the ruthless marauders never interfere with the continuation of the species. This insect slaves are specially provided; for, were the slave ants created for no other end than to fill the station of slavery to which they appear doomed, still, even that office would fail, were the attacks to be made on their nests before the winged myriads had departed, or are departing, charged with the duty of continuing their kind. When the red ants are about to sall forth on a marauding expedition, they sent scouts to ascertain the exact position in which a colony of negroes may be found. These scouts having discovered the object of their search, return to the nest and report their success. Shortly afterwards the army of red ants marches forth, headed by a vanguard, which is perpetually changing; the individuals which constitute it, when they have advanced a little before the main body, halting, falling into the rear, and being replaced by others.

This vanguard consists of eight or ten ants only. When they have arrived near the negro colony, they disperse, wandering through the herbage, and hunting about, as aware of the propinquity of the object of their search, yet ignorant of its exact position. At last they discover the settlements, and the foremost of the invaders rush impetuously to the attack, are met, grappled with, and frequently killed by negroes on guard. The alarm is quickly communicated in

the interior of the nest; the negroes sall forth by thousands; and the red ants rushing to the rescue, a desperate conflict ensues, which, however, always terminates in the defeat of the negroes, who retire to the inner recesses of their habitation. Now follows the scene of pillage. The red ants, with their powerful mandibles tear open the sides of the negro ant-hills, and rush into the citadel. In a few minutes each invader emerges, carrying in its mouth the pupa of a working negro, which it has obtained in spite of the vigilance and valor of its natural guardians. The red ants return in perfect order to their nest, bearing with them their living burdens. On reaching the nest, the pupa appears to be treated precisely as their own; and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good will. They repair to the nest, excavate passages, collect food, feed the larvae, take the pupa into the sunshine, and perform every office which the welfare of the colony seems to require. They conduct themselves entirely as if fulfilling their original destination.—Newman's History of Insects.

YOUTH, MANHOOD, AND OLD AGE.

Young man! you who are in the habit of taking a social glass with your friends, stop and think on what you are doing. Think of the awful risk you are running while you continue in the habit. Have you not friends and kindred, whose eyes are turned upon you, entreating you to leave off tampering with the fiery serpent, whose coils are fast gathering around your neck, unless you rise and shake yourself free from their embrace, will bear you down to a drunkard's grave? Have you not a mother, who watched over your infant years, and studiously tried every means to make you comfortable and happy? who rejoiced when she heard you first lip—"Mother," and supported your feeble steps in your first attempts to walk; was ready to laugh, when you laughed, and weep when you wept; and as you grew up to youth, and manhood, looked up to you with pride; and in her old age is looking to you for a return, in a measure, of that care bestowed on you in your infancy? Then turn! bring not her gray hairs down in sorrow to the grave. Leave the cup, then go to her and tell her you have dashed the monster down; and as she, smiling through her tears, blesses you, pledge yourself never again to taste the soul-destroying poison.

Man of middle age! you who are in the habit of not only taking a social glass, but who drinks deeper at the bacchanalian fount, pause also. On what ground do you stand? You may have wealth and influence, you may move in the highest circles of society, and in your prosperity may boast scores of friends, yes, and more than that, a devoted family. But, dear sir, stop a moment. Does not your flushed countenance and your sometimes wandering speech cause a pang in the breast of your beloved wife?—does she not as she watches your frequent visits to the well-filled sideboard, feel that your happiness and hers is in danger? Does she never tremble when you return from your midnight festivals? and in your absence is not a prayer in your behalf offered up by her, to the giver of all good? and as she gazes into the sweet face of her smiling infant, may you not often see the nearly harbingers of grief steal to her eyelids? Then turn! Leave the monster in his den, provoke not his anger, for at last he "breath like a serpent, and stingeth like an adder." Broom like that those who now call themselves your friends, will fawn around you just so long as wealth remains to you; but what misfortune overtake you, and riches "take wings and fly away," these sycophantic subjects of your brighter days will sink away and disappear, and say in their hearts they never knew you. Then cast off the thrall, and in the pride of your better self, stand firm and erect on the side of total abstinence. Your wife will bless you, your children will better love you, and poverty and distress will withdraw forever from the spot where they had long hoped to get a foothold.

Man of grey hairs, tottering on the verge of eternity, think where you stand. Those "trembling limbs betoken that the weight of years is upon you." Yet there is one weight that bears you down still lower than does the weight of years. It is rum. How often are we pained and made heart-sick in beholding bending age under the influence of that which intoxicates, reeling to and fro, their white locks, ripened for the grave, tossed about by the passing winds; their wrinkled cheeks redolent with the effects of the accursed drink, which is found in the drunkard's bowl. Your appetite may be strong, seemingly too strong to be overcome—but try. Sad, indeed, it is to see old age lie down in a drunkard's grave. Nor does it stop here—the soul, half reluctant to leave the bloated body which contained it so many long years, wings its way to the judgment seat of God, and there receives its sentence—"No drunkard shall inherit the kingdom of Heaven." Then up, and shake the viper from your garments, and become a sober man. Do it, and men will rejoice—angels will rejoice; and you will glide smoothly down the declivity of life, and enter the valley of the shadow of death, without a pang, without a fear.—Star of Temperance.

EXTENT OF THE UNITED STATES.

The present Confederacy of the United States of North America, contains a larger area of cultivated land and hospitable climate, than any country that has previously existed. Ancient and modern empires sink into insignificance, when compared with it. The United States of America contain 2,300,000 square miles—over half a million more than Europe, if we except Russia. Their greatest length is 3,000 miles; their greatest breadth 1,700 miles.

They have a frontier line of 10,000 miles; a sea coast of 36,000 miles, and an inland lake coast of 1,200 miles.

The rivers in the United States are the largest in the world. The Missouri is 3,600 miles in length, or more than twice as long as the Danube. The Ohio is 600 miles longer than the Rhine. The Hudson, entirely within a single State, is navigable 120 miles above its mouth farther than the Thames.

The State of Virginia has an area of 70,000 square miles, and is about one-third larger than England. The State of Ohio, 40,000 square miles, or one-fourth more than the whole of Scotland.

The harbor of the city of New York, is the Atlantic outlet of a river, canal, and lake navigation of about 8,000 miles, or the distance from Europe to America.

From Augusta, in the State of Maine, to New Orleans, in the State of Louisiana, the distance is 1,800 miles; or 200 more than from London to Constantinople. To go from London to Constantinople, you cross the entire continent of Europe, and through most of its principal kingdoms.

The great proportion of the whole extent of the

territory of the United States is uncultivated. The population of the country, as rapidly as it increases, would not occupy all the public domain in a cycle of 500 years, and yet, in spite of this startling fact, there are among us many claiming to be statesmen, who wish to anticipate the future and occupy by conquest, at the expense of blood and treasure, that territory which is as certain to fall into our possession by the natural course of events, as that the sun's rising marks the beginning of day.

PROFANITY.

"Canst thou send lightnings, that they may go, and say unto thee, here we are?"—Job.

"Yes sir-ee."—Prof. Morse.—Exchange paper.

To say nothing of the foolish falsehood of this attempt at wit, the profanity is shocking, unless, indeed, we believe Revelation to be a lie. The paragraph quoted from Job is a question which is represented as being asked by the Almighty.

"Canst thou," he demands of Job, "send lightnings, that they may go, and say unto thee, here we are?" The answer is totally wanting in wit, because both false, and by association grossly profane.

Editors, if they have no reverence themselves, ought to pay some regard to the feelings of their readers. The practice of coining paltry witticisms out of the sayings of Holy Writ, is most reprehensible. Some time since we noticed in several papers, the republication of a parody on the Ten Commandments, representing a wife as giving certain instructions to her husband. No man who believed, we will not say in the divine authority of the Bible, but in the exalted holiness of those commandments, the eternal sacredness of their principles, could venture thus to trifle with them. There are some sacred things which even a well-mannered infidelity would not touch irreverently; and among these are those commandments which Christ has summed up in two great laws, which Infidels, as well as Christians, acknowledge as of supreme obligation.—N. Era.

WHAT CHRISTIANITY TEACHES.

Christianity teaches us not to set our hearts on earthly possessions and earthly honors; and thereby provides for our really loving, or even successful, forgiving those who have been more successful than ourselves in the attainment of them, or who have even designedly thwarted us in the pursuit. "Let the rich," says the apostle, "rejoice in that he is brought low." How can he who means to attempt, in any degree, to obey this precept, be irreconcilably hostile towards one who may have been instrumental in his depression?

Christianity also teaches us not to prize human estimation at a very high rate; and thereby provides for the practice of her injunction, to love from the heart those who, justly or unjustly, may have attacked our reputation or wounded our character. She commands not the show but the reality of meekness and gentleness; and by thus taking away the ailment of anger and the fomenters of discord, she provides for the maintenance of peace and the restoration of good temper among men.

It is another capital excellency of Christianity, that she values moral attainments at a far higher rate than intellectual acquisitions, and proposes to conduct her followers to the heights of virtue rather than of knowledge.—Wilberforce.

THE WAY TO EMINENCE.

That distinguished jurist, Sir William Jones, after having made himself familiar with some twenty different languages, and with the general circuit of literature and science, made the following memorandum on the closing leaf of his Bible, in which he was from childhood deeply interested:

"I have carefully and regularly perused these Holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Young readers may be curious to know something of the early history of this great and good man. After the instructions of a pious mother,

ORGANIZATION OF THE BIBLICAL INSTITUTE.

The following are the documents relating to the organization of this Institution.

AN ACT

TO ESTABLISH A CORPORATION BY THE NAME OF THE TRUSTEES OF THE METHODIST GENERAL BIBLICAL INSTITUTE.

SEC. 1. Be it enacted by the Senate and House of Representatives in General Court convened, That Charles Adams, Olin C. Baker, Abel Stevens, Dexter S. King, Elias Adams, Ralph W. Allen, Miner Raymond, Lorenzo D. Barrows, David Patten, James Porter, Simeon Quimby, Sanford Benton, Jefferson Hall, and Newell Culver, their associates, and successors, be, and they hereby are, enacted and made a corporate and politic body, by the name of the Trustees of the Methodist General Biblical Institute, and by that name may sue and be sued, and shall have the privileges and be subject to the liabilities incident to Corporations.

SEC. 2. Said Corporation may establish an Institution in the town of Concord, for instruction in Biblical knowledge and sacred Literature, for the more ready and perfect preparation of young men for the Christian ministry; and may purchase, erect, and hold lands, buildings, and other real estate, and may purchase, gift, devise, or otherwise, real and personal estate to an amount not exceeding one hundred thousand dollars, which shall be for ever reinvested and unexpended—the annual value of income of which shall only be appropriated to promote the objects of said Institution.

SEC. 3. Charles Adams, Olin C. Baker, and Abel Stevens, or any two of them, may call the first meeting of said Corporation, by publishing notice of the time and place thereof in Zion's Herald and Wesleyan Journal, published in Boston, two weeks successively, prior thereto, at which meeting they may prescribe the manner of calling the annual and other meetings of the Corporation; provide for the enlargement of the number of Trustees, and the manner of filling vacancies, which may occur, and adopt such other regulations and By-Laws, as may be inconsistent with the laws of this State, as may be useful and necessary for their organization, government, investment of their funds, and the promotion of the objects aforesaid.

SEC. 4. The Legislature of this State may alter, amend, or repeal this act, when, in their opinion, the public good may require it.

SEC. 5. This Act shall take effect upon the passage thereof.

MOSES NORRIS, Jr., Speaker of the H. of Reps.

HERBERT HARRIS, President of the Senate.

Approved, July 3d, 1847.

JARED W. WILLIAMS, Governor.

State of New Hampshire.

Certified as a true copy.

By THOMAS P. TREADWELL,

Secretary of State.

The following is a true copy of the Constitution and By-Laws of the Biblical Institute, as revised at the late meeting of the Trustees in Concord, N. H.

C. ADAMS, Secretary.

CONSTITUTION.

ART. 1. The title of this Institution shall be the Methodist General Biblical Institute.

ART. 2. Its objects shall be, to prepare more perfect preparation for the Christian ministry, of young men who shall have been deemed by the church divinely called thereto.

ART. 3. No doctrines or opinions which are contrary to the fundamental principles of Methodism, as recorded in the Book of Discipline, and the standard authors of the Methodist Episcopal Church, shall be taught in the Institution.

ART. 4. Its entire management shall be vested in a Board of Trustees, (all of whom shall be members of the Methodist Episcopal Church,) an equal number from each Annual Conference patronizing it, and to be appointed by such Conference, which shall also have power to remove them at pleasure.

ART. 5. When a vacancy occurs, the Conference, whose representative this vacancy represents in the Board, shall have the right to appoint his substitute, conformably to article 4, provided, however, that if said Conference fails, after having had due notice, to fill the vacancy at its next ensuing session, the Board itself shall have power to fill it.

ART. 6. The Trustees shall annually appoint from their own members, a President, Vice President, Secretary, Treasurer, two Auditors, a Prudential Committee, and any such other officers as the Board may judge necessary.

ART. 7. The Trustees shall hold at least one regular meeting annually, for the transaction of their business.

ART. 8. The Conferences patronizing the Institution shall have liberty to appoint annually two visitors to inspect it, and to attend the annual examination of the students.

ART. 9. This constitution shall be altered only by a majority of all the Conferences patronizing the Institution by appointment of Trustees and visitors, and every alteration shall be originally suggested and recommended by a majority of the Trustees present and voting at any regular meeting.

BY-LAWS.

ART. 1. The regular annual meeting shall be determined from year to year, by the Prudential Committee, and duly announced.

ART. 2. Special meetings of the Board of Trustees shall be called by the President, at the request of the Prudential Committee, or one-half of the Trustees.

ART. 3. Eight members of the Board shall form a quorum, at any regular meeting which has been duly called, and a less number shall have power to adjourn from time to time.

ART. 4. The only pecuniary charges on the students shall be for room rent, fuel, and incidental repairs; and the assessments for these purposes shall be limited in amount to the actual expense incurred thereby by the Institution.

ART. 5. The Prudential Committee shall meet as often as their Chairman may direct. It shall be their duty to execute all such business as the Board shall at any time direct, or the by-laws prescribe. They shall have power to request the Institution at any time—to require answers to any inquiries which they may address to the instructors or other officers, on subjects pertaining to the institution, and to advise them thereon. They may also do such incidental business, not contrary to the Constitution and By-laws, as may be necessary—subject to the revision of the Trustees.

ART. 6. It shall be the duty of the Treasurer to receive all the monies of the Institution—to appropriate them for the current expenses of the Corporation—and for such other purposes as the Board may direct, no appropriation being inconsistent with the act of Incorporation—and to present an annual report to the Board, his account being open for the inspection of the Prudential Committee at all times.

ART. 7. Each of the several Committees shall present their report in writing, and such report shall be kept on file by the Secretary.

ART. 8. Applicants for admission to the Seminary, who belong to the M. E. Church, must present a written recommendation from a Quarterly or Annual Conference of said church. Applicants belonging to other churches must present satisfactory written recommendations from clergymen of their denominations.

ART. 9. The Faculty, with the consent of the Prudential Committee, shall have power to deviate from article 7 in special cases—such deviations being subject to the revision of the Board.

ART. 10. The classification of the studies, and the internal arrangements of the Institution, shall be adapted to the existing circumstances of the church, in respect both to the necessary qualifications of its ministry, and the actual qualifications of the young men who are candidates for it, and the adaptations of the Institution shall vary accordingly, as the circumstances of the church may vary at any future time.

ART. 11. The preparation of young men for foreign missions shall be a special object of the Institution; and students contemplating the missionary work, shall receive such special classification and training as the Seminary may be able to afford.

ART. 12. The By-Laws may be altered or amended by a majority of Trustees at any regular meeting.

RESOLUTIONS.

The following preamble and resolutions relating to the death of our beloved brother in the ministry, Rev. Thomas W. Gile, were adopted by the Worcester District South Preachers' Meeting, of the N. E. Conference, and are forwarded to the Herald for publication:

Whereas, it has pleased the great Head of the Church to remove from among us an esteemed brother and member of the New England Conference, and a former member of the Preachers' Meeting, Rev. Thomas W. Gile, therefore,

Resolved, That we are deeply affected by this providence of God, and received the intelligence of his death as a solemn admonition to "be also ready" to meet our blessed Lord when he cometh.

Resolved, That the deep, fervent, and uniform piety of our departed brother, his self-sacrificing spirit as a Christian minister, and sincere devotion to his Master's work, afford us the best assurance for believing that he was abundantly prepared for his sudden exit, and we doubt not that death to him is eternal gain.

Resolved, That we deeply sympathize with the family of our deceased brother in their irreparable loss and great affliction, and while we tender them our condolence, we would assure them of an interest in our prayers, and a place in our warmest remembrances.

Resolved, That the Secretary be requested to transmit a copy of the foregoing resolutions to the widow and children of Bro. Gile, and also to furnish a copy for publication in Zion's Herald.

The above were adopted at Spencer, Mass., Oct. 21.

A. A. COOK, Sec.

HERALD AND JOURNAL.

WEDNESDAY, NOVEMBER 3, 1847.

THE BOOK CONCERN—SOUTH AND NORTH.

ZION'S HERALD.

There is no man in the nation more justly god-fearing than J. B. McFerrin, Editor of the Nashville Christian Advocate, and yet this good brother lays the cat-o-nine-tails on us most mercilessly, for our late article on the state of the property question between the Meth. Epis. Church and the Meth. Epis. Church South. He condemns the "style and tone" of that very moderate article as "haughty and dogmatical" towards the South, and proceeds to say further, that "Mr. Stevens writes as though the Southern Church was made up of a class of mendicants, who were dependent upon their arrogant landlords for their bread, and who have no right to complain should these nabobs send them away starving for the necessities of life. Indeed he seems to intimate that we have no right even to question the policy or equity of the North, notwithstanding the South have built up in a great measure the Book Concern, while New England has done scarcely any thing. It is a fact well known, that New England has done but little in the way of supporting the publications of the church under the control of the General Conference, while she has been very careful to draw her annual dividends. We appeal to the Editors and Agents at New York as to the correctness of these statements. Even the Zion's Herald is not a General Conference paper, and yet it has to a great extent prevented the circulation of the Advocate and Journal in New England, and yet the New England Conferences have pocketed the pro rata distribution of the profits of that and other church publications; while the South has given almost its entire patronage to New York and Cincinnati. And now to talk of our share of the capital and proceeds is, in the estimation of this dear innocent brother, out of time and out of place.

"Now we would ask the Editor how he came to a knowledge of the fact that the Conferences, by a constitutional vote, have refused to divide the property? Does he not know that several of the Conferences refused to vote at all, or if voting in the negative, affirmed at the time that their object was not to withhold the funds, but to prevent division of the church, if possible; and that in case of a division of the church, the property of right should be divided?"

"And does he not know, that no vote of the Annual Conferences is requisite at all to divide the funds, when such division is expressly for the same purpose as prescribed in the Discipline? No man is so blind as he who voluntarily refuses to see, and nothing will pervade the right quicker than a love of filthy lucre. Our Yankee friends are keen sighted when money is the object of the vision."

This article is passing strange to us, on three accounts; first, that our good friend at Nashville should take to heart so dolorously the aforesaid editorial, for it did not commit the church in New England to either side of the question, but barely pronounced an opinion on the action of the Annual Conferences respecting the division of the property, and the constitutional obstacles to any action of the next General Conference, on the subject. Secondly, we are surprised at our brother editor's remarks on the relative patronage of the Book Concern, by the North and South, and the position of Zion's Herald, knowing, as we do, that he must be aware of peculiar facts, which ought to have deterred him from such prejudicial statements; and thirdly, we wonder most at all his logic, if indeed we shall be allowed to call it such, on the possibility of a division of the property, after the late action of the Annual Conferences. Though we have studiously avoided the later agitations of this controversy, believing that New England comprehended it fully enough to act at the proper time, without much more ado about it, yet we must be permitted to offer a few comments on brother McFerrin's article, in respect to the last two particulars.

In the first of these particulars are two implications which call for a reply, viz, that the South has built up the Book Concern, while New England has done scarcely any thing for it, and that New England maintains an independent paper, and yet "pockets" the pro rata dividends from New York.

We are not prepared to say how far the South has exceeded New England in its patronage of the Book Concern, but we can readily suppose, for very obvious reasons, that we are in the rear of it. The superior practical intelligence of New England would naturally lead it to supply a large part of its reading from the general market, rather than confine itself rigorously to our denominational literature. Our greater accessibility to all kinds of publications, the nearness of the markets, and the travelling book agencies which abound here, must inevitably bring other books into stronger competition with our own than exists in other portions of the country. In the inferiority of the South in these respects the Book Concern has doubtless found some advantage. But however this may be, the peculiarities of New England referred to should facilitate the circulation of our books, and we assert that they would thus have been advantages, instead of disadvantages, to our book interests, were it not for the very policy of the Book Concern, by which the South has been interested and successful in the sale of our publications. We shall present hereafter a series of articles on the general policy and necessary reforms of that establishment, and therefore confine ourselves at present to but one consideration, viz, the disproportion between the prices of our books and those of the general market. The fact is notorious, and needs no proof here. Now, in order to induce our Southern preachers to sell our books, they must be allowed such a discount as will pay for their distant transportation and leave a consideration in the pocket of the preacher besides, and in order to make this large discount, the Book Concern, if it would survive, must put on its book a proportionately large price. This is the secret of our high prices. When we appeal to our publishing agents for a reduction of

prices, they reply that they cannot publish for less, while the discounts of the preachers are so great.

The relative working of this fact in the South and North is simply this, viz, the actual high retail charge for our books is not above the standard of the general market in the South; all manufactured articles being higher there than here, the preacher, therefore, when he presents his books, is not met with expressions of surprise at his unmarketable prices, or disparaging comparisons with other publications, but he appears to equal advantage with all other book vendors around him. Meanwhile, the very policy that enables him to dispose of our publications with a good grace and a good profit about nullifies the efforts of the New England preachers to bring them into the market. The latter are assuredly not deficient in the tact which is necessary to success. If any man can succeed in making a bargain, certainly the Yankee can. Scarcely any part of the world. Our Book Concern alone stands a stubborn impracticability before him, and we defy all Yankeeedom to get successfully over or around the difficulty. Well, then, may our Southern brethren "build it up" as we, and fill their pockets in doing so. The very policy by which they do so is based upon a sacrifice by the New England preachers, of nearly all the advantages, both to themselves and their people, of the circulation of our books in their charges. We repeat, that while the present high retail prices enable the Southern preachers to pay their extra expense for transportation, and receive a handsome profit besides, it virtually suppresses the circulation of our books in the East. We have had to provide books for ourselves, or have none. Waite, Peirce & Co., have done more for the supply of our people with profitable reading, and have given more employment to worn out preachers and other Methodist agents, than our great Book Concern, with all its resources. That establishment, with its vast capabilities properly managed, should be able to render all competition in its own field absolutely hopeless; but instead of doing so in New England, it has left us scarcely any other alternative than that our people be unsupplied with books or else supplied by private enterprise. The church owes the brethren in Boston referred to a debt of gratitude for their efforts to meet the necessity.

Notwithstanding these considerations, we doubt somewhat whether the South has done so very much for our book interest as is alleged. It seems to us probable that the middle and western States have mostly "built up the Concern." It is well known, at least, that it has sacrificed vast sums to the South, by the difference of exchange, the failure of individual notes, and the debts of depositories. The latter item we should like especially to see stated.

The other implication, viz, that New England "pockets" the New York dividends, while maintaining an independent paper, is a very odd charge to come from our southern brethren. We must be indulged with a few remarks on it.

It does, at first view, appear wrong that we should share in the proceeds of the official publications of the church, while we sustain a local and independent paper, which virtually cuts off the circulation of the official papers among us. And yet we contend, that the conduct of New England, in this respect, has hitherto been unblameable.

It should be borne in mind, in the consideration of this point, that the dividends of the Book Concern are really from the proceeds of that establishment as a whole, and not merely from its periodicals. If the proceeds of the latter are made the particular basis of the dividends, rather than other publications of the Concern, that is a private affair of the agents—a mere business convenience. New England, therefore, having helped in earlier times to endow it, both by donations and sales, has an equitable claim upon its proceeds, and if she has at a later period been unable to do much for the sale of its publications, this is not, as we have shown, her fault. Give her fair play, and she will do it. She is disabled by the policy of the Concern itself, and it would certainly be hard to take from her not only the good influences of our books, and the individual profits of their sale, but the annual dividend besides, and all this too without fault of her own.

It should further be borne in mind, that the establishment of our various papers is not primarily for a pecuniary end, but for the diffusion of religious intelligence, and the defence of our cause. Nearly every one of our denominational papers was, like Zion's Herald, commenced and continued for a term of years on local responsibility. It seemed to be taken for granted, that this was the right mode of experimenting the practicability of new organs among us. We are not now aware that any paper in the church was otherwise commenced, except the Christian Advocate and Journal. These local papers, after demonstrating, not usually their fiscal success, but their utility as organs of our cause, have sooner or later been received by the General Conference, that body paying a price for them, and, in some instances, paying subsequently considerable sums for their debts, thus maintaining them when, if they had to depend on local patronage, they would have expired, and meanwhile the Conferences so patronizing these local papers have all drawn their dividends from New York, and when their papers have been adopted by the General Conference, have drawn not only dividends, but thousands of dollars for payment of the debts of their local but unsupported organs. Now, New England has, like the South and West, needed a local organ; it has maintained one, and may, like them, present it to the General Conference. New England and those sections of the church, viz, that instead of coming to the General Conference, claim its support for a local paper, which cannot support itself, instead of drawing, besides, for the payment of the debts of this local organ, it has steadily labored to pay off these debts itself, and if it presents its organ to the General Conference, it will do so without our incumbrance.

Which course is the most creditable?

It so happens that the paper of our good brother McFerrin has been one of the chief of these beneficiaries on the charity list of the church. In the General Conference of 1840, seven thousand dollars were voted for its relief. We doubt whether a single General Conference paper (except the New York and Cincinnati Advocates) ever afforded one cent towards the general dividends down to the last General Conference. We have no means of knowing what they have done since. All the Conferences patronizing those papers have nevertheless never scrupled to accept their dividends from the general Book Concern.

On the logic of brother McFerrin, respecting the present practicability of a division of the church property, we shall say something hereafter.

CHURCH IN PRUSSIA.

Mr. Herschell, the converted Jew, writes to the Jewish Chronicle for October, some interesting intelligence respecting the state of religion in Prussia. He says:—The state of the Church in Prussia is very remarkable just now. There are three distinct parties. 1st. The Orthodox, who hold by positive Christianity; and with this they hold very strongly the principle of a Church Establishment; and I am sorry to say, they think far too favorably of Romanism, owing to their great dread of Rationalism. 2. There is a moderate or

Middle party, who have a strong desire for religious independency; state support, but no state interference, is their cry! Their religious views rather lean towards the Orthodox, but their hatred of Popery, and desire for spiritual freedom, make them lean towards the Rationalists more strongly. 3. The Rationalists. These are strong and very numerous, and with them the great conflict begins; for the king must take measures to turn them out of the Established Church, and this will bring the whole Prussian system into a state of revolution, &c.

"The effect upon the Jews in Berlin, from this state of things in the Church there, is very interesting. Among the Jews, also, there are three parties. The Orthodox, who hold fully by the old customs, &c. Though quite unperceived by themselves, I saw that they have made a great advance within the last few years; tradition seems shaken to its centre, and nothing can revive it again among them. The 2d is the moderate party, who say reform is absolutely necessary, but it must be done carefully. The 3d is the Rationalistic party, who wish the Sabbath changed, or rather, who have done it, and have a regular service the first day of the week. The latter party is very small. The question might naturally be asked, why does this party not join at once the Christian Rationalists? The answer is, they still feel that they have something more positive in being united to the nation so miraculously preserved, than they could have by joining a party who have no hope and no God."

PROTESTANT EPISCOPAL CHURCH.

The Triennial Convention of the Protestant Episcopal Church at New York, has been an occasion of profound and painful interest. That church has certainly never passed through a severer ordeal. The unfortunate case of the Bishop of New York, the scarcely less painful one of his brother in the diocese of Pennsylvania, the arrogance of high churchism and Puseyism, the divisions and collisions of parties produced by these causes, have pretty nearly destroyed the prestige of its reputation for conservatism and ecclesiastical dignity. The New York Commercial gives the following brief view of the action of the convention, on the Bishop's case:

"The nature and results of the action of the convention, then, appear to be as follows:—The house, by a large majority, has refused to declare the diocese vacant, and on that principle has declined to authorize the election of a new Bishop; and it has provided for a similar 'anomalous position' of the diocese in future, by requiring that a sentence of suspension shall hereafter have defined limits. So that to a certain extent, the opponents of the Bishop have failed to carry their point. But, on the other hand, his advocates have not achieved any triumph, or obtained any advantage beyond stating off the declaration that the diocese is vacant. It was moved, it will be remembered, by one of the New York delegation, that the Bishop be restored, if a majority of the diocese did not object, throwing, in fact, the power of restoring him entirely into the hands of the clergy of the diocese. Another of that delegation declared that what alone would satisfy them was the unconditional removal of the sentence. The same was also said by others on that side, until finally, seeing that the house would not entertain such a proposition, they deprecated any action by the house in the matter. The house, nevertheless, has taken action, and not in the direction pointed out by the friends of the Bishop. It has authorized the convention to place the diocese under the 'full authority' of another Bishop, and has made no provision for his restoration save the will of the House of Bishops, and it is scarcely probable, we suppose, that they will, at present, at least, cancel the sentence of indefinite suspension."

A PROPOSITION

TO THE LADIES OF THE M. E. CHURCH.

Mr. Editor.—By your permission, I wish to submit a proposition to my sisters in New England, which I have proposed to make, after much prayer and deliberation. I propose to pay to the Trustees of the Methodist Biblical Institute at Concord, five hundred dollars, within one year from this date, provided, within this period, they will pledge to them four thousand five hundred more. I would suggest the division of this sum into five hundred shares, then, as I pledge myself to take fifty of these shares, if four hundred and fifty ladies can be found, through all the land of the Pilgrims, who will pay ten dollars, the work will be done: five thousand dollars will be in the hands of the Trustees. As I understand, three of the New England Conferences are pledged each to raise several thousand dollars for this Institution, and to raise the interest on these sums, until they raise them, it is to be understood that this proposition is not to have the slightest interference with that arrangement. My dear sisters, like many of you, having for years been an observer of the workings of pure Christianity, in that form called Methodism, I am deeply convinced, that, without delay, something should be done for the higher culture of its ministry. Other professions are pushing on to higher attainments, and this movement is carrying along with it the common mind. Literary taste and attainments are adorning every social walk; the pulpit in other churches is nobly vying with other professions—it is making every new light of science converge on the word of God.

Now, my dear sisters, can you resist the conviction that unless stronger measures are adopted to discipline our ministry, it must comparatively fail to meet our Master's demands? It must fail to retain our children in the church of their fathers; it must fail to do its part in conquering paganism; it must fail to do its destined work in our beloved country. I assure you, my dear sisters, that it chills me to the heart, to think that the Lord of the harvest may substitute other laborers for our ministry, through our lack of furnishing them means of such improvement as his providence evidently points out. The earliest sympathies of my childhood were kindled by the prayers and councils of those servants of the Lord, who, for half a century, made the house of my father a place of their rest. O, it is not the most fervent wish of our hearts, that our children may be retained under the same hallowing influence! Let me then entreat you to rally around that Institution, which I am assured God will make a blessing to our beloved Zion.

YOUR SISTER IN CHRIST.

P. S. Should only one half of the five thousand be raised, I hold myself responsible to pay two hundred and fifty dollars.

PRESBYTERIANISM IN ENGLAND.

There are now about seventy Presbyterian congregations in England. The spirit of vital religion which, for a long time, says the Presbyterian, had seemed nearly dormant, if not dead, under the influence of the Unitarian theology, which carried away a large number of the English Presbyterian churches, is now revived, and prompting to vigorous efforts in the cause of Domestic and Home Missions. Recently they have sent out Rev. Mr. Burns as their first Missionary to China. Our Presbyterian brethren of the Middle States have been accustomed to condemn the Congregationalism of the N. England Calvinistic Churches, as the cause of the triumph of Unitarianism in the latter. It is a

curious offset, however, to the argument that while Calvinism, under a Congregational regime in N. England has degenerated in Unitarianism, it has degenerated in like manner in England, under a Presbyterian government. What do these facts prove? What but that the cause of the degeneracy inheres not in the system of government, but in the theology of Calvinism? It is but the natural reaction of the terrible Augustinian doctrines. Methodism presents the safe intermediate ground, after which Baxter sought in vain.

LITERARY ITEMS.

The number of volumes in the Providence Athenaeum Library, is 13,553. The number of shares is 449.

Charles H. Peirce, No. 1 Cornhill, Boston, has in press, and will soon publish the following books:—The Path of Life, by Rev. Daniel Wise; The Life of Gideon Ousley, author of Old Christianity, with an introduction by A. Stevens, A. M.; Baxter's Saints' Rest, 1 vol., 18 mo.; Fanny Newell, 1 vol., 18 mo.; Wedding Gift, by Rev. D. Wise, 1 vol., 32 mo.; Hints to Wives and Mothers; Protestant Philosophy, 1 vol., 16 mo.; The English Pulpit, 1 vol., 8 vo.; Wesleyan Sermons, edited by Rev. A. Stevens, A. M.; Don Quixote, Excerpted Edition, 1 vol., 8 vo.; Sketches of Sermons on the Parables and Miracles of Christ, by J. Burn, D. D., author of Pulpit Cyclopedia, &c. &c.; Doing Good, by Rev. R. W. Allen. A new book of Church Music, by two competent Professors, will be issued early in the spring; A Few Hours in the Chamber of Eminent Dying Christians, 1 vol., 12 mo.; A new work on Catholicism, by Edward Beecher, D. D.

METHODIST STATISTICS—1847.

We give from the Annual Minutes, just published, the following recapitulation of the returns of members in the Methodist Episcopal Church.

Following recapitulation of the returns of members of the Methodist Episcopal Church.				
Conferences.	Whites.	Colored.	Indians.	Total.
Baltimore	62,338	16,387		68,725
Philadelphia	40,131	9,992		50,123
Providence	12,577			12,577
New Jersey	29,398	699		30,097
New England	13,305			13,305
New York	46,528	879		47,407
New Hampshire	10,854	279		11,133
Troy	25,230	97		25,327
Vermont	7,953			7,953
Black River	15,897			15,897
Pittsburg	42,033	245		42,278
Owens	25,600	86	90	25,776
Haines	20,281			20,281
Erie	20,153			20,153
Rock River	18,725	27		18,752
North Ohio	25,988	55		26,043
Genesee	26,624	58		26,682
Ohio	61,684	614		62,298
Iowa	8,408	32		8,440
North Indiana	26,252	59		26,311
Michigan	16,071	8	465	16,544
Illinois	24,098	60		24,158
Liberia Mission	30,571	174		30,745
		860		860
Total this year,	600,941	29,901	716	631,558
last year,	613,125	30,515		643,640
Decrease this year,	12,184	614		12,798

There are 3,276 travelling preachers, 346 superannuated, 4,913 local preachers. These returns pertain, it must be borne in mind, exclusively to the Northern church.

COST OF SLAVERY.

The Louisville Examiner has the following, showing the disadvantages which slavery has caused to Ohio, compared with Kentucky:

State losses by slavery, according to the calculations we have made, (that is, applying the Ohio law of increase to Kentucky,) may be summed up thus:

Loss of population, 279,828. 2,665,611

"of political power, 10 Rep. to Con. 20 Rep.

"in annual income, \$7,308,290 \$30,000,000

"in value of land, 128,383,600 256,147,200

"Now," says the Examiner, "let any man ask himself, if this be not too costly a system! Let those especially, who say, 'don't argue the question morally, but prove that it won't pay,' answer, whether it should be maintained at so monstrous a sacrifice. Its maintenance involves a loss in every thing. Our population diminishes, our political power wanes, our incomes grow smaller, the value of our property decreases, under its withering blight! Shall it be so? Men of Kentucky, will you, can you, longer suffer this evil, when it thus blights every real source of your prosperity?"

IS THIS TRUE?

A writer in the Vermont Chronicle states, that of thirteen towns, in one county in that prosperous portion of New England, there are but four that have any preaching at all; and but five where there is any form of a Sabbath school; and but five temperance societies in the county, and some of them doing nothing. We are aware of the exaggerated statements made in some religious papers, respecting the moral condition of portions of our country, but as the above astonishing assertion is put forth in the State to which it relates, we fear it is too true. If so, the religious denominations of Vermont have need to arouse themselves. It is a statement to startle New England, that in one county within its own enlightened limits, there are 9 towns out of 13, without "any preaching at all." Where are the Methodist itinerants of Vermont? Let them mount their horses and invade that county! We are accustomed to associate with Vermont all the traits of New England piety and worth. We hope, for the common honor of all the Eastern States, the above melancholy statement will yet be found incorrect.

PROVIDENCE CONFERENCE ACADEMY.

We have received the catalogue

